WESTERN RECORDER.

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REVIEW.

(Mr. Wayland's Sermon concluded.)

We were induced to give copious extracts from the introduction of the sermon, from a belief that they would, in some measure, assist the reader to anticipate its general character: We shall pass over the remainder with more rapidity.

The three general heads, are—"the grandeur of the object, the arduousness of its execution, and the nature of the means on which we rely for success."

His text "*the field is the world*," furnishes ample illustrations for the first head. After noticing the circumstance that, not more than one million, out of the eight hundred millions of the inhabitants of the globe, are supposed to be the true disciples of the Redeemer, he proceeds with a geographical sketch from which we give the following.

"We have looked upon our own continent, and have seen that, with the exception of a narrow strip of thinly settled country, from the gulf of St. Lawrence to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the gospel, are struggling for independence in the South."

"We have looked over Africa, and have seen that upon one little portion, reclaimed from brutal idolatry by missionaries, the Sun of Righteousness has shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent, there broods a moral darkness, impervious as that which once veiled her own Egypt, on that prolonged and fearful night when no man knew his brother."

"We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince, scarcely nominally Christian. On the West, it is spell-bound by Mohammedan delusion. To the South, from the Persian gulf to the sea of Kamschatka, including also its numberless islands, except where here and there, a Syrian church, or a missionary station twinkles amidst the gloom, the whole of this immense portion of the human race is sitting in the region and shadow of death."

He next sketches in a hasty and prominent manner the miseries of the world; and then observes:

"We have looked upon all this; and our object is, to purify the whole earth from these abominations. Our object will not have been accomplished till the tomahawk shall be buried forever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West, echo with the song of the reaper; till the wilderness and the solitary places shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

"Our labours are not to cease, until the last slave-ship shall have visited the coast of Africa, and, the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

"How changed will then be the face of Asia! Bramins and sooders and casts and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.

"In a word, point us to the loveliest village that smiles upon a Scottish or New-England landscape; point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighbourhood in the world on which we dwell; and we tell you that our object is to render this whole earth, with all its nations and kindreds and tongues and people, as happy, nay, happier than that neighbourhood."

The writer is willing to admit the bare possibility of heathen's being saved, without having *heard* of the messages of salvation: but in taking a view of their depraved character, he demonstrates, their unfitness for heaven: and avers, that "dying in their present state, they must be exposed to all that is awful in the wrath of Almighty God."

Under the second general head, the writer shows clearly, that, "the Missionary undertaking is arduous enough to call into action the noblest energies of man." He alludes to the almost numberless obstacles that are to be overcome in our own country as well as in heathen lands; and shows that the undertaking requires consummate wisdom—that, it calls for perseverance and self-denial and courage of no ordinary degree: and that it calls for faith—

"Which bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of today; a principle which enables a poor, feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle, he adds, is the unfailing support of the missionary through the long years of his toilsome pilgrimage; and, when he is compared with the heroes of this world, it is peculiar to him. By as much then as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other."

Under his third head, he observes that—

"This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently.—In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. He spake and it was done; he commanded and it stood fast.

"Contemplate the benevolence of these means. In practice, the precepts of the gospel may be summed up in the single command, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall bepeopled with one family of brethren. Animosity is to be done away by inculcating universally, the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

"With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is, threatened or inflicted misery.—And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence the arm of the patriot is generally and of necessity bathed in blood. Hence with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension or the infliction of evil. The gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy.—The one, like the mountain torrent, may fertilize now and then a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other;

"It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives, and him that takes."

We close our selections with a single extract from the application.

"After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World.*—The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

"This enterprise of mercy, the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, Go ye into all the world, and preach the gospel to every creature; and, lo. I am with you always, even unto the end of the world. With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall!

"Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him; and the cause expects every man to do his duty."

It is the business of a reviewer to point out the faults, as well as the beauties of his author; and could our limits have admitted of a fuller exhibition of the latter, we should have felt ourselves bound to exhibit the former also. We should have pointed out a few passages where there is felt the want of a climax; and should have noticed as an exception to the general chasteness of diction, a few phrases which are in our opinion, too colloquial for a polished discourse: but the defects bear no proportion to the excellences of the discourse; and we have rather chosen to enrich our columns with copious extracts from it, than to prosecute the task of minute discrimination.

CHALMERS' SERMONS.

Sermons preached at St. John's Church, Glasgow, by THOMAS CHALMERS, D. D. *First American edition. Philadelphia*, 1824.

All who have read Chalmers' works, we doubt not, will be glad of the appearance of another volume. Those who in some respects dissent from his religious opinions, and those who dislike his occasional negligences and peculiarities of style, will still find much in his publications to admire. While his ardent zeal and attachment to the grand fundamentals of religion have endeared him to the friends of vital piety, his strength of intellect, his originality of mind, his powers of moral description and his chasteness and fertility of imagination, have rendered him no less an object of interest to the literary world. Chalmers has always appeared to us, as a man capable of diving into the deepest subjects—of exploring the darkest labyrinths of the human mind, and of presenting his various topics of discussion in the clearest and most imposing point of light. As a reasoner, he is powerful, always impetuous, and sometimes hasty: as a writer, he is less famed for accuracy than for strength. But, if we mistake not, his singular structure of sentences, and his peculiarities of diction are chiefly to be attributed to his rapidity of thought.

But it is needless to dwell on the merits of an author so well known. The volume we are now considering, consists of twenty-five Sermons, on various and disconnected topics.

"The Sermons" says the author, "all relate to topics that I hold to be strictly congregational, with the exception of the thirteenth and fourteenth in the volume, which belong rather to Christian Economics, than to Christian Theology—to the "outer things of the house of God," rather than to the things of the sanctuary, or the intimacies of the spiritual life. I, perhaps, ought therefore to apologize for the appearance of these two in a volume of Congregational Sermons, and yet I have been led by experience to feel the religious importance of their subject, and I think that much injury has been sustained by the souls of our people, from the neglect of obvious principles both in the business of education, and in the business of public charity. I have, however, more comfort in discussing this argument from the press than from the pulpit, which ought to be kept apart for loftier themes, and which seems to suffer a sort of desecration when employed as the vehicle for any thing else than the overtures of pardon to the sinner, and the hopes and duties of the believer."

The following extracts from Sermon II. (text, Matthew, ii. 15,) "*on the expulsive power of a new affection*," are chosen for the purpose of enriching our columns, rather than that of displaying any new peculiarities of an author whose merits are so extensively acknowledged.

AFFECTIONS OF NATURE.

"We know not a more sweeping interdict upon the affections of nature, than that which is delivered by the apostle in the verse before us. To bid a man, into whom there has not yet entered the great and ascendant influence of the principle of regeneration, to bid him withdraw his love from all the things that are in the world, is to bid him give up all the affections that are in his heart. The world is the all of a natural man. He has not a taste nor a desire, that points not to a something placed within the confines of its visible horizon. He loves nothing above it, and he cares for nothing beyond it; and to bid him love not the world, is to pass a sentence of expulsion on all the inmates of his bosom."

TRANSIENT IMPRESSIONS.

"You may remember the fond and unbroken tenacity with which your heart has often recurred to pursuits, over the utter frivolity of which it sighed and wept but yesterday. The arithmetic of your short-lived days, may on Sabbath make the clearest impression upon your understanding—and from his fancied bed of death, may the preacher cause a voice to descend in rebuke and mockery on all the pursuits of earthliness—and as he pictures before you the fleeting generations of men, with the absorbing grave, whither all the joys and interests of the world hasten to their sure and speedy oblivion; may you, touched and solemnized by his argument, feel for a moment as if on the eve of a practical and permanent emancipation from a scene of so much vanity. But the morrow comes, and the business of the world, and the objects of the world, and the moving forces of the world come along with it—and the machinery of the heart, in virtue of which it must have something to grasp, or something to adhere to, brings it under a kind of moral necessity to be actuated just as before—and in utter repulsion towards a state so unkindly as that of being frozen out both of delight and of desire, does it feel all the warmth and urgency of its wonted solicitations—nor in the habit and history of the whole man, can we detect so much as one symptom of the new creature—so that the church, instead of being to him a school of obedience, has been a mere sauntering place for the luxury of a passing and theatrical emotion; and the preaching which is mighty to compel the attendance of multitudes, which is mighty to still and solemnize the hearers into a kind of tragic sensibility, which is mighty in the play of variety and vigour that it can keep up around the imagination, is not mighty to the pulling down of strong-holds."

The closing passage of the Sermon, contains a beautiful illustration of the doctrine of his text.

"We know of no other way by which to keep the love of the world out of our hearts, than to keep in our hearts the love of God—and no other way by which to keep our hearts in the love of God, than building ourselves up in our most holy faith. That denial of the world which is not possible to him that dissents from the Gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith, is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart, the love which transgresseth the law, is to admit into its receptacles the love which fulfilleth the law.

"Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society?—and shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

"But if, during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families;—and he could discern there, a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all.—Could he further see, that pain and mortality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still, if another stood revealed to the prospect of man, either through the channel of faith, or through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world; and live to the lovelier world that stands in the distance away from it."

PARENTAL CONSISTENCY.

It hath seldom fallen to us to see religion taught in the family with that diligence with which good manners, parental respect and deference to custom are taught. The right and wrong of things is not distinguished with reference to the divine command, but with reference to the opinion of others and the ways of the world. Excellence is not urged from the approbation of God and the imitation of Christ and the rewards of heaven; but out of emulation of rivals, and ambition of the world's places. Companions are not sought according to their piety, their virtue and their general worth, but according to their rank and their prospects in life. To which neglect of means, parents do often add the practical contradiction of religion; entertaining worldly views of most subjects, religious views of almost none: and for six days in the week banishing the face and form of religion from the eyes of their household. What glorious opportunities are these for the despite of Satan to revel in.—The mind, impressible as wax, wandering after novelty, and thirsting after knowledge of good and ill, unbound by habit and roving in its freedom, from within and without solicited to evil; in this, the spring-time of human character, when ye the husbandmen of your children's minds should be labouring the soil, and spreading it out to the sun of righteousness, and sowing it with the seeds of the everlasting word; ye are leaving it waste and undefended, for the enemy to enter in and sow it with the tares of wickedness, to take root and flourish, and choke any good seed which the ministers of grace may chance afterwards to scatter.—*Irving.*

A HINT TO PARENTS.

Pride and vanity.—There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised and admired. It is therefore of no small consequence, amidst all our affectionate attention to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here, many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, remarks are too often made on their persons, their carriage and their dress: And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence—The ill effects of which are unavoidable.—*Phil. pap.*

OLD SELECTIONS.

Cure of Envy.—I will not envy the prosperity of the wicked, nor be offended at the affliction of the righteous: The one is drawn in pomp to hell, whilst the other swims in tears to heaven.

Deceitful Riches.—Usually when a worldling dies, we ask, how rich he died? Alas! the poor man has slept his sleep, hath lost his dream, and now that he awakes, he finds nothing of all that he possessed. Where now is his golden heap? Only the dust of that heap is gone to witness against him.—His mammon fails him; only the unrighteousness of it follows him. Others have the use of it; only the abuse of it he carries to judgment with him. He hath made his friends, as we say, but, alas! he hath undone himself. Therefore I may justly write this motto upon every bag—*This is the price of blood.*

Misery of a wicked Man.—His very mercies make him miserable. Behold him with a large estate. Either he has not the benefit of enjoying it, but only the disquietude of keeping it; or else, if he doth enjoy it, he so miserably abuses it, that he makes that which, for use is temporal, for punishment to be eternal. Alas! the pleasures of it are quickly gone; but the pain of it endureth in his soul forever. Teach me, O God! to improve thy mercies; or else, thy mercies will but augment my miseries.

Prudent Counsel.—For a creature of man's rank and quality, to be occupied in trifles, and to lie grovelling in sensuality; for the heir apparent of immortal life to be always pursuing the paths of death and destruction, and for the *image of God's own eternity* to look no higher than this dirty world, and to feast his imagination with flesh and sense; this, this is a disgrace to his extraction, a contradiction to the end of his being, and an abuse of his Creator's favours. Look carefully to thyself and stand upon thy privileges, O man! and be always cultivating and adorning that better part, which will make thee as wise as an angel here, and inconceivably happy hereafter. Leave ignoble pursuits to meaner spirits, and the enjoyments of earth to sense and brutality. Remember that thy business upon earth is knowledge and religion! *the knowledge of Jesus Christ, and him crucified.*

SELECT SENTENCES.

An idle person is dead before his time.

Necessity and ability live next door to each other.

Give away what you can spare; but throw away nothing.

The truest objects of charity are those whom modesty conceals.

Riches and happiness have little to do with each other; though poverty and misery may be closely allied.

To retort an injury is to be almost as bad as the aggressor: When two throw dirt against each other can either keep clean?

Is it not better that your friends should tell you your faults, than that your enemies should talk of them publicly?

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint, as well as a steel; either of them may hammer on wood forever—no fire will follow.

FOREIGN AND DOMESTIC MISSIONS.

It has not unfrequently been urged as an objection to Missionary societies, existing in our country, that they do not sufficiently regard the Aborigines of the South and West, but almost exclusively direct their attention to foreign countries. Without showing that it is our undoubted duty to do good to ALL MEN, we shall content ourselves with showing that the objection itself proceeds from an imperfect knowledge of missionary operations. From the 13th Report of the American Board of Commissioners of Foreign Missions, it appears that the following had been the expenditures of the Society within the year. For

Bombay and neighbouring stations,	$6,380 95
Ceylon, (an island in the Indian sea,)	9,883 96
The Palestine Mission,	2,090 20
The Mission among the Cherokees,	8,967 33
The Mission among the Choctaws,	11,940 86
The Mission among the Cherokees of the Arkansaw,	7,016 26
The Mission at the Sandwich Islands,	1,071 00
Foreign Mission School at Cornwall,	2,635 09
Cash transmitted to Marietta for the Choctaw and Arkansaw Mission,	1,042 65
	$51,021 30

It will be perceived that the sum expended in support of missions on this continent were, for that year at least, far greater than that devoted to all the other missions of the Board.—He who wishes well to the Aborigines, and would do them good, can find no better method of promoting their interests than by contributing freely to the funds of the American Board.

[*N. H. Rel. Int.*

PALESTINE MISSION.

Further selections from the Journal of Messrs. Fisk and King, published in the M. Herald for April.

Extracts from the Journal as far down as to the last of May, 1823, have already been communicated to our readers, as also several of the facts contained in the following selections: but we love to hear the Missionaries speaking for themselves, though they do not always convey the latest intelligence.

The Dead Sea.

We entered the extensive plains of the Jordan, north of the Dead Sea. At half past eleven we arrived at the Sea. The water looks remarkably clear and pure, but taking it into my mouth, I found it nauseous and bitter.

The River Jordan.

We arrived at the Jordan, where the Israelites passed over on dry ground, "right against Jericho." From the Dead Sea to this place, the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side of Jordan, towards the rising of the sun." After this I sat on the bank, and read the 3d chapter of Joshua. I also read Matthew 3d, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God, for being offered in a particular place; yet, I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions."

"*June* 16.—In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts, we found an ancient copy of the New-Testament, which we spent some time in examining. The disputed passage, 1 John 5, 7, is entirely wanting.—The 7th and 8th verses stand thus; "For there are three that bear record, the spirit, and the water, and the blood," &c.—Acts 20, 28, reads thus; "the Church of the Lord and God, which he hath purchased," &c.—1 Tim. 3, 16, and Rom. 9, 5, are as in the common copies now in use."

"*Friday, June* 20.—A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple.—The Jews pay annually, a certain sum to the Turks for the privilege of visiting this place.—We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where there fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings."

"*June* 26.—During two months that we have been here, we have sold eighty-four copies of the Scriptures, and given away 52 and 770 Tracts."

Beyrout as a missionary station.

"Beyrout, containing 3 or 4000 inhabitants, seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer, among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand it is only one or two days sail to Cyprus. On the coast south of Beyrout, you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyrout itself, a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance, which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout than at any other place which I have seen in Syria."

SANDWICH ISLANDS.

Extracts of a letter from Mr. Richards, dated at Lahinah, Island of Mowee, August 30, 1823.

"I am fully persuaded that, could those christians who furnish our support, see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field of usefulness, here, is great; and I have never for a moment since I arrived, had a single fear that my usefulness on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts of which I am deprived. It is enough for me, that, in looking back, I can see clearly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of succes, and lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought."

IGNORANCE OF MONKS.

Extract of a letter from the Rev. Pliny Fisk, missionary in Palestine, to his friend in the city of New-York.

You hear of *christians* in this part of the world. There are indeed multitudes who have been baptized in the name of the Trinity, and who believe that Christianity is the true religion; but you may judge of their *knowledge* of christianity, by the following fact. I was one day walking over a high mountain in company with a monk, for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died—He said, "in the tomb." I said, was it in Constantinople?" He replied '*yes*.' At another time I inquired "who was the first man?" He answered "I do not know, unless it was Christ." Yet this man had lived 15 years in a monastery for religious improvement; and there are 40 Priests in the monastery."

THE INDIANS.—Our readers will recollect our noticing some time since, that a question was brought before Congress, relative to the propriety of continuing the national appropriations for the Indians. The Committee have at length reported favourably on the question, and have formed, we are happy to say, a most Christian document respecting it. It is too long, and in some respects too repetitious to be given entire to our readers, especially as most of the facts contained in it, have already found their way into our columns. In presenting the following abstract, we avail ourselves of the labours of the Boston Telegraph.

Indian Improvement.—We are happy to learn that the committee in Congress, who were instructed by a resolution of the House of Representatives to inquire into the expediency of repealing the act, making an annual appropriation of $10,000 for the civilization of the Indian tribes adjoining the frontier settlements of the United States, have reported *against* the expediency of repealing the act. The committee state that twenty-one schools have been established, all except three, since the passage of the above law, and principally by the means which it affords:—that at these schools, unitedly, there are more than 300 scholars, whose progress, in the attainment of an English education, exceeds the most sanguine expectations that had been formed:—that convenient school-houses and other buildings have been erected for the accommodation of the different schools and teachers:—that the course of instruction appears to be very judicious:—that the number of scholars is increasing, and that numerous applications have been refused from a deficiency of means for their support:—that the prospects of civilizing the Indians were never more promising than at the present moment:—that by withdrawing the aid of government, many of these schools must cease, much property must be lost, and the fond hopes of many a benevolent and pious heart must be disappointed. From these and other considerations, the committee report, that *it is inexpedient to repeal the law making an annual appropriation of* $10,000 *for the civilization of the Indians*. We cannot but think that the reasons presented in the report, will be deemed convincing by Congress, and that the repeal will not be made.

AMERICAN COLONIZATION SOCIETY.

At an adjourned meeting at the Capitol in Washington, on the 5th inst., Gen. Harper, from the Committee appointed on the 20th ult., made a report which contained the opinion that "Congress ought to be requested to take the colony already planted, under its protection, to make provision for its increase by suitable appropriations of money, and by authorizing the President to make further purchases of land from the natives, as it may be wanted; to provide for its security, internal and external, by such regulations for its temporary government as may be deemed advisable, and by authorizing the President to employ a suitable naval force on the coast, as well for the more effectual suppression of the slave trade, as for the purpose of impressing the natives with respect for the establishment; and to make provision for the purchase, from time to time, of suitable territories on the south-western coast of Africa, for the establishment of other similar colonies, as fast as they can be formed, with a due regard to the national resources, and to the public good.

"It will, also, as your committee apprehend, be proper to pray for an incorporation of the Society within this district, with proper powers and privileges, as an efficient means of promoting these important objects, and for a continuation of the appropriation for the restoration of re-captured Africans to their own country, and their support and protection there."

The report was accepted, and a committee was appointed to present a memorial to Congress.—*Fam. Visitor.*

From the Christian Herald.

"FATHER DO YOU NEVER ASK A BLESSING BEFORE EATING?"

In conversation with a respectable middle-aged seaman at one of the prayer meetings, one of our members asked him what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:—

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home where I have resided this eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but, the people who go to this chapel being called by my neighbours *Methodists*, I never would venture inside the door, nor suffer my family, if I could prevent it. I usually sailed out of Liverpool. During the winter the vessel is laid up. At those times, I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home, being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast like,) to eat what was before me, without ever thinking of my heavenly father, that provided my daily bread; but glancing my eye towards this girl of whom I was doatingly fond, I observed her look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father do you never ask a blessing before eating?' Her mother observing me to look hard at her, laid hold my knife and fork motionless; (it was not anger,—it was a rush of conviction which struck me like lightning;) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace Nanny.' My eyes were still rivited on the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven; breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child.—The mother informed me, the people at the chapel next door; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! tho't I, and I never prayed for myself or my children. I entered the chapel in the evening for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought, that Jesus Christ came into the world to save sinners, of whom I am the chief." After some further conversation we parted; but with a hope to meet again.

Revivals.

Extract of a letter to the Editor of the Christian Gazette, dated Wethersfield, April 9, 1824.

DEAR SIR—Since my last, the revival has commenced on the west of Connecticut river.—In the town of Haddam it has become interesting, and 50 or more have hopefully been made the subjects of divine grace. Some miles farther to the west, in the town of Burlington, more than 100 are rejoicing in hope. It is considered the most interesting and powerful revival ever known in that place. Adjoining this on the west, is the town of Harwinton, where it is still more interesting. Its commencement in every part of the town, about four weeks since, was nearly simultaneous. About 120 attended the meeting of inquiry on Monday evening of this week, and between 60 and 70 are already rejoicing in hope. In Bristol, adjoining Burlington on the south, about 40 are entertaining hope—and the work is spreading into some other towns in that vicinity, in which a number are now anxious for their souls, and some beginning to rejoice in hope of the glory of God.

Yours affectionately,
ASAHEL NETTLETON.

The following letter was originally addressed to the Editor of the Religious Intelligencer.

Unadilla, Otsego Co. N. Y. March 24, 1824.

The village of Unadilla and the church of Sidney are four miles distant; the former being in Otsego Co., the latter in Delaware Co. I came to these churches on the 1st of October, 1823. At Unadilla, I found a small presbyterian church of about fifteen members, organized the May preceding. At Sidney, the number of church members was about forty. I commenced labouring among them immediately on coming amongst them. In about four weeks after this, the Great Head of the church was pleased to pour out his Spirit on the inhabitants of Unadilla, and neighbourhoods contiguous, and about fifty have become the hopeful subjects of grace. Twenty one have been received into the Presbyterian church—several into the Baptist church—a few into the Episcopal church—and a number have not as yet united with any body of christians. About four or five weeks after the work began at Unadilla, it also commenced at Sidney; in which between fifty and sixty were made the hopeful subjects of renewing grace, thirty-one of whom were received into that church last Sabbath. It is probable that most of the others will be added to the communion of this church at a subsequent period—a few it is expected will unite with the church at Bainbridge, which lies contiguous, and two or three with the church at Mason-Ville, which is also contiguous. In the latter, there has been considerable religious excitement for the last five or six weeks, and it is said about fifteen have been made the willing subjects of the Prince of Peace. At present there is no special attention either in Sidney or Unadilla. If you think the above statement worthy of a place in your paper, you are at liberty to insert it.

ISAAC FLAGLER.

A gentleman from Worcester, Massachusetts, writes to the Editor of the N. Y. Obs. that there is a powerful revival in Douglass, and several other towns in that vicinity. Most of the subjects it seems, had been moral in their habits and regular in their attendance on the ordinary means of grace: but, some remarkable exceptions are mentioned:—An infidel who had formerly been so bitter in his enmity to the scriptures, as literally to tread them under foot and spit upon them, is mentioned as having been disarmed of his rebellion, and as being among the hopeful converts. Of ten young men, too, who came from a neighbouring town for the express purpose of reviling the work, eight had been led to cry for mercy: had been convinced of their awfully aggravated guilt, and in the judgment of charity, had become true penitents.

Last Sabbath, (28th March) about 40 were united to the Presbyterian Church in Rutger's street, in this city; making the number which has been added to that church during the ministrations of its present Pastor, about two hundred and fifty.—*N. Y. Ch. Her.*

MARINER'S CHURCH, CHARLESTON.

Extract from the Report of the Rev. Joseph Brown, to the Board of Managers of the Charleston Port Society—1823.

I shall mention two cases, in which captains have confessed that the services of the last winter in this church, led them, as they trust and hope, to the Redeemer.

One of them freely declared this hope, and the circumstances attending his change, before he sailed. He has since returned—he continues the same, and now has worship on board of his ship. The other, while here, was regularly at church, and for some time before he sailed, attended every Bethel meeting.

During the eighteen months of my ministry among seamen in this place, about 20 masters have been here, whom I regard as hopefully pious.

By all we can learn, there are at the present time, favourable religious appearances in several places in this state. Some of them we have formerly noticed; and we hope to have it in our power ere long, to speak more definitely of the rest. At present, we can only say, that private letters and verbal communications represent the state of religion in several towns not yet reported, as being peculiarly interesting.

Twenty Sabbath school teachers in Boston, made profession of religion during the last year.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 27, 1824.

Our readers are at length furnished with the whole of "B. R.'s" communications on the subject of false teachers—a subject, the importance of which, we fear, is not in general sufficiently understood. We regret that the communications have been furnished at irregular intervals: To be fully appreciated, they should be read in connexion. They are found on the last page of the 5th, 7th, and present numbers of the Recorder.

"A LAYMAN," came too late for insertion this week.

Among the recent instances of execution for murder, that have been recorded by our journalists, there are two, of so prominent a character as to be worthy of particular notice. We allude to Johnson of the city of New-York, and Howe of the town of Angelica.

Contradictory representations have been given of the former. Previous to his trial, and afterwards, before and since his execution, his case afforded ample materials for the news venders of the day. At one time, the highest indignation of the public was invoked against him; at another, various circumstances of an extenuating nature were offered in his behalf: but at last, the man is declared to have been, according to his own uniform and credible confession, only an accomplice, the deed having been perpetrated by another while he himself was out of the room, and while both were labouring under the effects of inebriation. And we are at length told, too, in a similar style of narration, that this same flint-hearted Johnson, whose name has been held up as a signal of public infamy and execration, early relented in view of his crime, became in the judgment of charity, a sincere penitent, in relation to all his sins, and that having given the highest evidence of sincerity which the case would admit of, he was favoured, previous to his execution with the administration of the communion. Far be it from us to *undervalue the evidences* of such a conversion. While we are furnished with a single example in scripture, of true penitence at the place and amid the agonies of execution, we will not despair of the conversion of the greatest champions of depravity; nor will we say that such conversions, when real, have no importance in the religious community; they are to be considered among the most glorious displays of divine mercy and sovereignty. But ought we not to look for higher and more decisive evidence of conversion in these, than in ordinary circumstances, before we speak with confidence respecting it—especially before we make an unceremonious report of it to the public, as in the present instance, when that public had become strongly prejudiced and incensed against the individual in question? To our feelings, there is something so incongruous in all this style of representation, that we hardly know how to express ourselves in terms of sufficient disapprobation. When there is real and substantial evidence of the conversion of a public malefactor, let the case be fully reported, in the style of pious, holy, evangelical narration; and let the religious magazines and newspapers become the vehicle of the communication. Let the case be reported for the joy and edification of christians, as well as for the improvement of vicious and abandoned portions of community; but what propriety is there, in an article of this nature being located among the "*fatal accidents*" the "*strange occurrences*" the "*hair-breadth escapes*" of an ordinary *Gazette*? And why should it be published, even on the authority of the most respectable individuals, without the advantages of a minute and circumstantial detail? The direct tendency of this management is, to destroy all confidence in such representations, and to belittle the whole subject of conversions in the eye of an unthinking world.

The case of Howe furnishes us with reflections of a different nature. It appears from his confession, as penned by one of the Elders of the Baptist Church, that he had been religiously educated, and had continued in the possession of high religious privileges.

He confesses that his parents had been faithful in instructing him; and, that he had formed an extensive acquaintance among his neighbours and friends, many of whom are pious; and yet, that under all these advantages, he became hardened in iniquity. What a proof is here exibited of the entire inefficacy of means, unaccompanied with the divine blessing! Some *degree* of persevering attention, too, it should seem, may be paid by parents to the instruction of their children, without their receiving the blessings annexed to parental faithfulness—a solemn motive for parents to be vigilant, and children to be less presuming.

The criminal became hardened in the early stage of his career, through the inordinate desire of accumulating wealth; and the chastisements of heaven, in repeatedly dissipating his property, served but to render him the victim of disappointed ambition, and to lead him to the vice of intemperance, and to the indulgence of the most unbridled malignity of disposition.

But the most prominent and important point in his confession is, that he dates his ruin at the commencement of his change of religious principles. The same unhappiness of mind that led him to intemperance in drinking, and the same covetous desires for the mammon of unrighteousness that led him to acts of dishonesty, compelled him, for the maintenance of *consistency of character*, to throw off the salutary restraints of the gospel and embrace the doctrine of universal salvation. No other alternative was left him. He had knowingly persevered in his rebellion against the authority of heaven; and unless all mankind might expect salvation, his condemnation was inevitable.

Errors corrected.—Our readers will recollect that in a late number, we made some remarks on the importance of accuracy in statements, respecting revivals; and mentioned one or two inadvertencies, that had gone the rounds of the Newspapers. The Boston Telegraph after noticing our remarks, subjoins the following.

"While we are upon the subject of inaccuracies, we would just observe, that a statement, which is manifestly incorrect, has recently gone the rounds of the Religious papers, in reference to the want of Bibles in the 10th ward of the city of New-York. The statement is, that in that district, with a population of 1200, there are, or were, a short time since, not less than 300 families, which did not possess the word of life. Now, with the above population, it is plain that all the families in the district would not amount to 300. There is then a mistake somewhere. It probably should have been *twelve thousand*. Yet the statement has passed very current among us, careless editors."

Religious Tracts.—The call for Religious tracts is daily increasing. The Religious papers in the different parts of the country contain numerous communications on the subject: but in the Western District of this State, there is apparently but little interest manifested. This is much to be regretted. The usefulness of tracts can not be doubted by any who have engaged in their distribution; and let those who deny their utility remember, that it was first demonstrated by the successful champions of infidelity, who, with all their pretended dignity, never yet hesitated to use the humblest and the simplest weapons imaginable, if only there was a prospect of their proving effective.

Albany Sunday School Union Society.—The fifth Report of this Society, represents the schools of which it is composed as being in a flourishing condition. The first schools were established in 1816, then three in number:—they have since increased to twelve, each of which now contains a goodly number of scholars, who, it seems, have made creditable proficiency in their courses of lessons. The committee state that there has been, to some extent, a want of teachers, and a deficiency in funds, the past year. We regret this, especially as such an institution is so necessary to the improvement of the youth of every city. A city, in relation to children, is a perfect moral desert; and it is with the greatest difficulty that the youthful mind can, in such places be reclaimed from the allurements of vice, and bred up in the habits of virtue and industry. Much harmony and perseverance prevail in the association; and we trust that it will not long continue to labour under the disadvantages of an inadequate support.

The friends of female improvement, will be gratified to learn from an advertisement in our columns to-day, that Mr. L. BOOTH, who has been for nine years successfully engaged as Principal in the Albany Female Academy, is about to establish a similar institution in the village of Ballston Spa. We speak from personal knowledge when we say that Mr. B. possesses uncommon talents for the undertaking. From a residence of several years in Albany, we have had ample opportunities for noticing the good regulations that have uniformly prevailed in the excellent Seminary at that place, as well as the uncommon progress that has been made by the pupils under the charge of Mr. B.: and we do not hesitate to say, that this proposed establishment will prove a valuable acquisition to community;—and most heartily do we wish it success.

We do not forget that there are other institutions of this nature, deserving of high commendation; nor do we mean to speak comparatively of their merits: but, at least, there is such a

thing as local advantages, as well as partialities; and we cannot but think that the institution which Mr. B. proposes, will meet with extensive patronage, and prove extensively useful.

Religious Intelligence.

THE JEWS.

Extracts of letters from Rev. Dr. Naudi, to Rev. C. S. Hawtrey.

Jerusalem until lately was thought to be an impracticable place for missionary undertakings: and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry and pretended wisdom. Mr. Wolff, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in a great measure, with them. Rabbi Mendel, the most learned Rabbi of the present age, did not refuse to meet Mr. Wolff and his brethren, nor to converse and be friendly with them; they were, besides, well received by all the other Jews. "You will, at this time," (Mr. Wolff wrote to me on the 22d June last, from Jerusalem,) 'have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the Lord be praised for it.—I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ, more clearly than I ever did before." The Rev. P. Fisk, in a letter of the 3d August, to the Rev. S. Bird, says, "Before I visited Jerusalem, I entertained some doubt about the expediency, and even about the practicability, of establising a mission there. A residence of two months has entirely removed these doubts, and I wish now to see a missionary family there." When Mr. Wolff was in Malta the first time, on his way to Egypt and Jerusalem, it was thought by some that his mission was of a dangerous nature, and that in the Levant, particularly at Jerusalem, he would be exposed to inevitable danger on the part of the Jews. One evening when they were enlarging upon these difficulties, I recollect he quoted with much warmth, Acts xxi, 13. Mr. English, whom you have probably seen in London, and who came here with Mr. Fisk, when he left Mr. Wolff in Cairo, on his way to Jerusalem, confirmed our apprehensions, by saying that Mr. Wolff was going to be exposed in Jerusalem to the Jewish rage. How happily now, on the cotrary, through divine providence, we observe things going on.

As to the distribution of the sacred Scriptures in Jerusalem, I transcribe for you, from the journals above mentioned, only one fact: "April 29, 1823. Early in the morning an Arminian priest called and bought a Testament in the Turkish language, printed with Arminian letters; we gave him a second as a present. After this we took five such Testaments, and went to the Arminian convent, and sold them at the door. Others were wanted. One man paid in advance, to be sure of getting one. We returned to our rooms and took ten more, but before we arrived at the convent, we sold them all to Arminians in the street. We had only five more such Testaments. We came to our lodgings, and took these five and sold them immediately on our arrival at the convent door. More were wanted. One man followed us half way to our lodgings, and begged us, for the love of God, to let him have one. We gave to a Greek from Argora, seventy-five tracts, for distribution there. A Syrian pilgrim called and purchased five Syriac Psalters. The Roman Catholics continued to throw obstacles in the way, but these, through constant and repeated exertions, and I trust through fervent prayers, that the Holy Writ may find its way, and be circulated among all nations, we observe abating from day to day."

[*From the Jewish Expositor, for Feb.*

Buenos Ayres.—The Christian Herald contains an extract of a letter from the Missionary Mr. Brigham, dated Jan. 1st, 1824, which states, that after his arrival at Buenos Ayres he was ill a few days, but soon recovered; and, that the climate of the city, is as good as its name imports. He stated the population to be half that of New York—though the former is more extensive than the latter. He says, that the city is surrounded by one of the most beautiful and luxuriant districts of country he had ever seen—that indolence, with its legitimate offspring, vice, bigotry, and ignorance, abound—that a few individuals are to be found who form a striking exception to the general character. The revolution, however, he thinks is operating favourably on the character of the inhabitants: and a wide field is evidently opening for moral and religious improvement. As yet there is no *protestant* place of worship in all that country.

HAYTI.—*From the Christian Gazette.*

The 46th No. of our paper, it will be recollected, contains an account of the Rev. Thomas Paul's mission to Hayti, the last summer. Mr. Paul was sent out by the Baptist Missionary Society of Massachusetts; and was favourably received by Boyer, the President. From his encouraging account of the reception of his message, we were prepared to hope that the blessings of the gospel of peace were about to be freely showered down upon this island of cruelty and blood. By recent information we learn, that the inhabitants are in general, violently bigotted to the Catholic faith, and that their hatred to other denominations, particularly to the Methodists, is equal to that of the whites in Demerara and Barbadoes. From the journals of the Methodist preachers at Port-au-Prince, it appears that they have been assaulted and hindered during divine worship, and unjustifiably imprisoned. The date of this intelligence, however, is anterior to that of Mr. Paul's visit, and from the known liberality of the President, we still believe that he is not inimical to the toleration of Protestants, and hope that the necessity under which he labours of acquiescing in the popular opinion on this subject, will ere long be done away.

DISTRIBUTION OF BIBLES IN THE NEW REPUBLIC.

In a letter to the Editor of the Salem Gazette, dated at Truxillo, the capital of the new republic, styled "The United Provinces in the Centre of America," consisting of the provinces of Guatimala, Nicaragua, Costa Rica, Honduras, and St. Salvador, are the following interesting remarks. Freedom is the cradle and nursery of true religion.—*Bost. Rec.*

"The English Bible Society has caused the Bible to be printed in Spanish, and thousands are now distributing throughout these provinces. Formerly they were not allowed to read, but now free permission is given to every one.

"The distribution of Bibles is productive of the most important and vital advantages to the natives, and will be of great moment in tranquilizing and consolidating the government.

"Affairs are very tranquil, and have the most pacific appearance. The government seems determined to cultivate the most intimate intercourse or interchange of commerce with the U. States, and manifests the utmost attention and hospitality to American visitors.

It appears from the Pittsburgh Recorder, that the labours of the Rev. R. M. Laird, Missionary of W. M. Society, stationed at St. Mary's, have been followed with much succes, especially among the U. S. Garrison at that place.—Under the date of Jan. 6, he states that twenty-two persons had attended his last inquiry meetings, and that appearances justified the belief that a season of special and general attention to religion had commenced.

Mr. Laird is constantly engaged, in preaching, attending meetings, distributing Bibles and other books, and conversing with the people on the subject of Religion. The attention of the soldiers is encouraging; but, few of the officers are seen at the meetings.

SUMMARY.

Schools in Asia.—Seventeen Schools, in which are nearly 300 girls, have been established by the Baptist Missionaries, at Serampore. Five of them are at S., and the rest in the adjoining villages.

Mr. Jabez Carey has established five schools containing 261 pupils, at Ajamere, India.

A letter from Mr. Temple, dated Malta, Dec. 11th, contains the latest accounts of Messrs. Goodell and Bird. They left that country for Palestine, on the 24th of October.

Mr. Simon urges the importance of sending an Agent to Europe, to announce officially to Germany, Holland, and Britain, the designs of the meliorating Society, and to solicit the co-operation of those countries, in forming an Asylum for Jews in America.

A small place has been purchased near New-York, for the temporary accommodation of such Jews as may be disposed hereafter, to unite in the contemplated settlement.

Sunday School.—By the last Annual Report of the Ashbury (Baltimore) Sunday School Society, it appears, that this Society has under its care seven schools, containing 706 boys; 470 of whom are regular attendants; that the schools engage the attention of sixty teachers and superindendents most of whom are professors of religion; that a library of more than 600 volumes is connected with it, the books of which are loaned to the scholars once a fortnight; that several of the former teachers have left the school and become Ministers of the Gospel;—that 2000 boys have been connected with it since its organization, between 30 and 40 of whom have made a profession of religion, and now constitute some of the best teachers.

Diocese of South Carolina.—The annual Convention of the Protestant Episcopal Church, in South Carolina, was held on the 18th, 19th, 20th, and 21st ult. The church in this diocese consists of the bishop, 28 presbyters, 5 deacons, and 37 settled congregations.

The Virginia Methodist Conference, convened in Petersburg, Virginia, on the 18th of March, and concluded its session on the 24th.

All the houses of worship in town were kindly tendered to the use of the Conference, and cordially accepted. Multitudes attended the word even to overflowing.

The Maine Methodist Education Society, has received as a donation, a farm in the town of Readfield, the object of which is to afford a field of healthful exercise for charity students.

Protection of Camp Meetings.—The Legislature of Maine, at the last session, passed a law by which all persons who disturb these meetings, by riotous conduct; selling spirits; "exhibiting shows or plays;" horse racing or gambling, may be arrested and committed to prison.

Bible Classes.—Bible classes instituted on the plan proposed in Wilbor's Catechism, have recently been established in the city of N. York.

We understand that a Mariner's Church is to be erected on the centre of the long wharf at the Albany Basin.

New-York Orphan Asylum.—The Orphan Asylum of New-York, has been established 13 years. The number of orphans relieved by the charity of this institution, is 5080. The present number of inmates is 160—94 boys, and 66 girls.

Amherst College.—Three or four students have joined the College since the rejection of the bill for incorporation.

Religious Publications.

Mr. Benedict has ascertained that there are in the United States and Canada, between 60 and 70 periodical works of this description.—About 40 of them are mentioned in the Christian Almanack; and the others were either overlooked by the editor of that work, or else, from their character, thought not proper to be inserted. He is preparing, for his "History of all Religions," a list of *all* religious publications, whatever their sentiments may be; with a statement of the place where published; the publishers;—the editors; the form; general sentiments," &c. And, to make sure of the whole, he requests that one copy of each may be sent by mail immediately to Pautucket R. I. The editors of Religious News papers are requested to insert the substance of this note in their respective prints.

AMERICAN TRACT SOCIETY.

The time will soon arrive, when this Society must issue its Tenth Annual Report, and the Christian Almanack for 1825. All well authenticated accounts of the usefulness of Tracts, and all information of benevolent institutions not contained in the Almanack for 1824, will be very gratefully received. Communications may be addressed to *W. A. Hallock, Agent of the American Tract Society*, Andover, (Mass.)

The Indian Marriage.—The marriage of *John Ridge*, a Cherokee Indian, to *Miss Northrop*, of Cornwall, has been represented by some of the political papers in Connecticut and Massachusetts, as contrary to the wishes of the parents, and disgraceful to the Cornwall School, and some of the most respectable clergy in Connecticut. A letter which has been recently published from Mr. Dagget, Principal of the school, to Charles Sherman, Esq. states, that the marriage was solemnized at the house of the father, with the consent of both the parents, and that the circumstances which led to it were such, as are not likely to occur again: Ridge having been sick, while a member of the school, and confined at the house of the father of the young lady.

The amount of donations to the American Board of Commissoners, from Feb. 13, to March 12, was $4,156 05.

The Family Visitor contains a list of recent donations in behalf of the American Colonization Society, to the amount of more than $1,500.

The Greeks.—The Rev. S. E. Dwight, at the request of the Greek Committee, preached a sermon, in behalf of the Greeks, in the Old-South Church of Boston, a few evenings since. The contribution after sermon, amounted to $271.

WESTERN EDUCATION SOCIETY.

Receipts during March, 1824.

Oneida, County.			
	From Oneida Presbytery, Education Fund,		$113 06
Utica,	"	Utica Female Soc. of Industry,	25 00
"	"	Ira Merrell printing & cash,	5 00
"	"	Merrell & Hastings, books and cash,	7 00
"	"	George Dutton, cash,	1 00
"	"	Lemuel Snow, do	1 00
"	"	Shubael Storrs, do	2 00
"	"	James Murdock, Jr. do	1 00
"	"	Jabez Miller, do	1 00
"	"	A friend to the Soc. do	50
"	"	Edmund Blake, do	1 00
"	"	Oren Clark, provisions,	2 50
"	"	Robert Disney, mdz.	1 50
"	"	Alex. Seymour, do	3 81
"	"	Comfort Butler, do	1 25
"	"	William Gray, do	1 25
"	"	James Dana, do	2 00
"	"	Isaac Merrell, cash,	1 00
"	"	Mrs. Ab'm Varick, mdz.	11 00
"	"	Mrs. Abigail Handy, do	1 00
"	"	Mrs. Erastus Clark, do	3 00
Whitesboro,		John Moseley, cash,	3 00
"	"	David Foster, do	1 00
"	"	Geo. Andrus, mdz.	1 31
"	"	John Howell, cash,	50
"	"	Ezra Wood, mdz.	2 00
"	"	J. W. Hand, do	50
"	"	Hugh Smith, cash,	50
"	"	Admiral Wilcox, do	25
"	"	Benj. S. Walcott, mdz. and cash,	11 00
Westmoreland,		Eliza Burr, cash,	1 00
"	"	Warren Kellogg, labour,	1 00
"	"	Giles Doolittle, do	24 00
"	"	Dr. Lemuel L. Chester, provisions,	2 50
"	"	Asa Holbert, labour,	1 25
"	"	Dea. Tho's Holbert, mdz.	27 21
Clinton,		Clinton Female Cent Society, cash,	5 00
"	"	A. Kellogg, cash & mdz.	5 14
"	"	Othneil Williams, Esq. cash,	32 50
"	"	Ozias Marvin, cash,	5 00
"	"	John Fitch, mdz.	60 00
"	"	Rev. Doct. Davis, cash,	3 00
"	"	Lewis Nichols, do	1 00
"	"	Reuben Bliss, do	4 75
"	"	Samuel Brigham, do	1 00
"	"	Mr. Prof. Strong, board,	21 00
"	"	Philip Taylor, Esq. cash,	40 00
"	"	R. Southworth, do	10 00
"	"	Wm. Hutchins, board	4 00
Bridgewater,		Persons unknown, pr. Dea. A. Thomas, cash,	2 00
Rome,		John B. Jarvis, cash,	15 00
"	"	Arden Seymour, mdz.	10 00
Trenton,		Dea. C. Preston, cash,	5 00
N. Stockbridge,		Religious Charitable Society, do	1 25
Madison County,			
Sherburne,		Joshua Knight, mdz.	5 00
Peterboro',		Peter Smith, Esq. pr. G. Smith, Esq. cash,	50 00
Cayuga County,			
Auburn,		Rev. Doct. Richards, (donation) cash,	5 00
Erie County,			
Buffalo,		Rev. M. P. Squier, do do	5 00
			$553 53

JOHN BRADISH, *Treasurer.*

DONATIONS.

Received in Cash, and Notes on interest, for the Auburn Theological Seminary, towards the endowment of a Professorship, from 24th of March, to April 8th.

Azel Ensworth,	Rochester,	$10 00
Levi Ward, jr.	do	50 00
H. B. Bender,	do	10 00
John D. Henry,	do	10 00
Charles M. Lee,	do	25 00
E. Peck,	do	25 00
Benjamin Campbell,	do	25 00
Ashley Samson,	do	25 00
Susan Gregory,	do	25 00
Jacob Gould,	do	12 50
James R. Livingston,	do	25 00
Abraham Plumb,	do	15 00
*John Colt,	do	10 00
*Clark Starr,	do	3 00
Rev. Joseph Penney,	do	10 00
Glover Gerrin,	Pittsford,	25 00
Simon Stone,	do	15 00
Sally Lusk,	do	15 00
Felix Tracy,	Moscow,	25 00
A. R. Palmer,	do	20 00
Jedediah Hosford,	do	10 00
*John A. Granger,	do	10 00
*Jellis Clute,	do	10 00
*Allen Avrault,	do	6 00
William Warner,	Lima,	20 00
Gad Chamberlin,	do	20 00
Orrin Gilbert,	do	10 00
*Odæl Bristol,	do	3 00
*Asahel Warner,	do	10 00
*Erastus Clark,	do	5 00
Henry Luke,	do	00 50
*Clark Peck,	West Bloomfield,	10 00
*John Dixon,	do	5 00
Eben Curtis,	do	20 00
Hosea Aldrick,	do	10 00
Abner Peck,	do	10 00
*Bayze Baker,	do	10 00
	Total,	$580 00

Walter Hubbell, Canandaigua, on subscription to S. H. Cox, $20 82

Received, also, in interest on sundry transferred subscriptions, Geneseo 8 40

Abner Peck, West Bloomfield, on transferred subscription, $3,00, Note, 3,75 Cash, 6 75

$35 97

M. P. SQUIER, *Agent.*

N. B. The sums attached to those names marked with asterisks, are paid.

Literary & Scientific.

Mr. Stephen, the author of the famous pamphlet, "War in Disguise," has published in London, an octavo volume of upwards of 500 pages on *Negro Slavery in the British West India Colonies.* Mr. Stephen is an *Abolitionist*, and the intimate friend and coadjutor of Wilberforce.

La Place has at length given to the world the last volume of his great work, the "Mechanique Celeste." It is devoted to the consideration of the figure of the earth. Some very remarkable and curious results are to be drawn from his analytic investigations. The mean temperature of the globe has not changed since the earliest authentic astronomical observations, which mount up to the time of Hipparchus, who lived 200 years before the Christian era. It has been long known to the scientific world, that our countryman, Mr. Bowditch, had completed the translation of La Place's work, 4 volumes. It is much to be regretted that this translation has not yet seen the light.—*N. Y. Amer.*

Miniature Edition of Scott's Bible.—Mr W. W. Woodward, is about issuing proposals for publishing a miniature edition of Scott's Bible in 6 pocket volumes:—to contain all the notes and observations.—*Bost. Rec.*

The fourth volume of the Biography of the Signers of the Declaration of Independence, by Mr. Waln, furnishes much personal and political history, in which every reader will find gratification.

North American Review.—The April number of this valuable publication, contains articles on the following subjects:—Hodgson's remarks on America,—History of Philosophy,—Theories of the Earth,—Jacobs' Greek Reader,—Schools in the State of New-York,—Chili,—The Pilot, a tale of the Sea,—New-Zealand,—Wordsworth's Poems,—Law Reports,—American Atlasses,—Politics of Ancient Greece, Miscellaneous Notices,—To which is added a Quarterly list of New Publications.

Cummings & Hilliard of Boston, propose to publish an Annual Register, on the plan of the English Annual Register, to be edited by the Rev. Edward Everett, late editor of the North American Review.

Political.

FOREIGN.

The latest arrivals from Europe do not furnish us with any important news. The London papers contain accounts of the negociation which took place between England, France and Spain, in Oct. last, relative to the acknowledgment of the independence of South America. France, it would seem, considers the project of their subjugation as hopeless: but would choose to restore peace by bringing about the establishment of a new monarchy; or, at least, an aristocracy, in order to prevent the further prevalence in the civilized world, of "*dangerous theories.*" The Spanish Minister, proposed in Dec., that a conference should be held in France, by delegates from the "Allies" to assist Spain in "adjusting the affairs of her revolted colonies." Mr. Canning, the British minister, could not accede to either of these measures. England, it seems, "asks no exclusive privilege" in relation to the colonies; but insists that the "only practical basis of negociation with them, is the acknowledgment of their independence." England would probably choose to see a regal government established in S. America: but she disclaims, it would seem, all right of interference. In the British House of Lords, March 5th, the Marquis of Landsdown gave notice, that on Monday Sev'night, he should move an address to the King, "to *immediately* acknowledge the independence of South America."

A convention was signed in Feb. for regulating the military occupation of Spain, by France. As soon as the troops shall have been permanently settled, it is expected, that a decree of general amnesty will be published.

The merchants of Odessa have presented a memorial to the Emperor of Russia, complaining of Turkish aggression.

The Turks threaten Lord Byron with decapitation in case he shall fall into their hands. He is said to have subscribed £10,000 to the Greek loan.

The latest accounts from Constantinople, mention, that the Turks are redoubling their exertions for fitting out another expedition against the Greeks.

Distressing sickness prevailed in Rome, in Feb. last, occasioned by the intense cold.

Numerous petitions have recently been presented in the British Parliament for the *entire* abolition of slavery; also, for the abolition of the barbarous sports of bear-baiting, badger-baiting, &c.

Accounts from Mexico, represent that country as in a peaceful state. There is no recent news of importance from South America.

DOMESTIC.

Congress.—The most important bills before the House continue to progress slowly, and under the influence of many embarrassments. It would be an endless task to trace out all the modifications that the Tariff has undergone: It has passed the House in committee of the whole, and been sent to the Senate for concurrence. A motion was made for adjournment early in May, but lost by a considerable majority. The bill for the "abolition of imprisonment for debt," [*in certain stipulated cases*] has finally passed the Senate; and been sent to the House for concurrence. We sincerely hope it will become a law without further opposition. An address, signed by the Senators and Representatives of Georgia, couched in not altogether the most respectful and proper language, has been presented to the President of the United States, on the subject of the Cherokee Indians within the limits of the State of Georgia. The object seems to be, to devise some means for getting possession of the Indian lands, without regard to the wishes of the Indians. A deputation from the latter are now in Washington, to ascertain the event of a remonstrance.

State Legislature.—The Legislature adjourned on Monday the 12th instant, to the first Tuesday in November next. The number of bills passed this session, is 259. The last act of Legislation was to remove Mr. Clinton *from the office of Canal Commissioner! ! !*

AGRICULTURAL SEMINARY.

An institution is about to be opened at Derby, Conn. for Literary, Scientific and Practical Instruction, under the superintendence of Messrs. Holbrook & Coe. It appears to be the peculiar design of this institution, to adapt the course of instruction to the exigences of *common* life: an object, it must be confessed, which has been, and is, too much neglected in most of our institutions of learning. For instance, it is proposed to acquire a knowledge of *surveying*, not only by the use of rules and diagrams, in the school-room, but by the application of these rules and diagrams to the actual admeasurement of land, with the help of the chain and compass. The principles of chemical science will be tested, in mixing and preparing soils, forming manures, making cider, beer, spirits, and various other articles relating to agriculture and domestic economy. Lectures will be given on these and other subjects taught in the seminary, and in the winter of each year, there will be delivered a course of lectures on *agriculture*, bringing into view the modes of farming, which *experience* has proved to be best fitted to different soils, climates, &c.; and illustrating, as far as may be, the principles of science on which such practice is founded. This course is designed not only for students of the seminary, but, for farmers in the vicinity, whose leisure will permit them to attend. By introducing this practical form of instruction, it is not intended to banish theoretical knowledge from the seminary;—but by a union of both, to accomplish, in a summary way, the main designs of education. We know nothing of the manner in which this design is likely to be executed, but *the plan itself*, we cordially approve.

The institution is provided with lands, necessary buildings, philosophical and chemical apparatus, and a cabinet of minerals.

Bost. Tel.

DIED.—On Wednesday, the 7th inst. at Philadelphia, in the 73d year of his age, the Rev. *William Rogers*, D. D.

On Monday, the 5th inst. at his late residence in Carlisle, Georgia, Gen. *Henry Miller*, one of the heroes of the revolution, in the 75th year of his age.

In Groton, Tompkins County, N. York, on the 8th of December last, Widow Hannah Johnson, aged 92 years. This excellent woman was permitted to remain in the school of Christ 76 years. Mr. Whitfield was the instrument of her hopeful conversion. While that wonderful man, on one of his visits to this country, was labouring in different parts of New-Jersey, he preached on one occasion, near the place of her residence, when she was about 16 years of age. She was induced to join the multitude which flocked to hear him. She got admittance into the church, while numbers, for want of room, listened at the doors and windows. Though brought to the place by curiosity, her attention was soon arrested, and she was made to see her lost state as a sinner, and her need of an interest in Christ. She would have been glad to have left the congregation, had it been possible, in order to prevent a discovery of the agitated state of her mind. Mr. Whitefield said, "I have come to-day with a press warrant, and I cannot leave the place without compelling some one to enlist into the service of my master." She felt herself singled out, and she could not withstand the call. And from that day she was enabled to yield up herself to her Lord.

BALLSTON SPA

Female Seminary.

MR. L. BOOTH, who has been for nine years past, the Principal of the Albany Female Academy, proposes to open a Female Boarding School at the village of Ballston Spa, on the 28th of June next. Buildings are now erecting for this object, on an eminence a little south of the village; a situation, not only very pleasant, but perfectly healthful.

COURSE OF STUDIES, &c.

Orthography, Reading, Writing, English, Grammar, Arithmetic, and Geography with the use of the globes, will be taught at $5,00 per qr.

The foregoing, in connexion with History, in the three divisions of Common or General, Biblical, and Ecclesiastical, at $6,00 per qr.

Any of the foregoing, in connexion with Blair's Lectures, (in full,) such parts of Paley's Moral Philosophy as are suited to the condition of females, Kame's Elements of Criticism, and select parts of Natural Philosophy and Astronomy, at $7,00 per qr.

The Latin Language, though not making a part of the regular course, will be taught to such as desire it, at $5,00 per qr.

The above branches will be taught by Mr. Booth, the Principal.

Drawing and Painting will be taught by a lady, who is thoroughly skilled in those arts, at $8,00 per qr.

Music will also be taught by a lady, well acquainted with the science, and skilled in the art of performing, at $10,00 per qr.

The French Language will be taught, if desired, at $3,00 per qr.

That the mind of the pupil may not be too much divided in its attention to study, it is desirable that only a few of the above named branches be pursued at the same time: and particularly, that the substantial ones be first acquired, before the attention be directed to those which are considered merely ornamental.

Reports will be sent to the parents or guardian of each pupil, giving a faithful account of her progress in study, and of her general behaviour.

Board, including the use of room, bed, bedding, &c. and candles, at - 2 00 per. week.

Washing, at - - - 37 1-2 per doz.

A quarter will consist of 12 weeks.

A suitable deduction will be made to those who furnish their own room.

Twenty dollars in advance will be required at the time of entrance.

In regard to qualifications, &c. Mr. Booth begs leave to refer to the following gentlemen:—

Hon. James Kent, late Chancellor N. Y. *New-York.*—Rev. Dr. Chester, Rev. Mr. Lacey, Rev. Mr. Ludlow, Rev. Mr. Weed, Hon. A. Spencer, late Chief Justice N. Y. Hon. John Savage, present Chief Justice N. Y. Hon. W. A. Dewer, Judge of 3d Dist. N. Y. John V. Henry, Esq. Saml. M. Hopkins, Esq. Gideon Hawley, Esq. Philip S. Parker, Esq. J. W. Yates, Esq. G. Y. Lansing, Esq. S. A. Foot, Esq. J. King Esq. A. Conklin, Esq. J. D. Hammond Esq. J. Porter, Esq. Register in Chancery, *Albany.*—Rev. Dr. Nott, President of Union College, *Schenectady*—John Knickerbacker, Jun. Esq. *Waterford.*—Hon. Samuel Young, Hon. John W. Taylor, Hon. James McCrea, Daniel James, M. D. *Ballston.*—Daniel Cady, Esq. *Johnstown.*—Hon. Morris S. Miller, *Utica.*—Hon. B. Green, Senator from the 7th Dist. *Wayne Co.*

Applications for admission may be made to L. Booth, and directed to Albany, till the last of May next; after which they must be directed to Ballston Spa.

The first term will commene on the 28th of June next.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership Jonathan Day, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

POETRY & MUSIC.

"Kindled only at the skies."

FROM THE CHRISTIAN SPECTATOR.

'Peace I leave with you, my peace I give unto you.'

How peaceful is the closing hour
Of summer day, so calm and still,
While modest eve, with blushes warm,
Glides pensive o'er the western hill.

How peaceful is the evening lake,
That spreads its mirror still and fair,
While pleas'd the peerless queen of heaven
Lingers to view her image there.

How peaceful to the eye of youth,
Is the bright path of future years,
While hope, sweet syren, hides with flowers
Each dark recess of wo and tears.

But storms will shroud the summer sky,
And sweep the lake ere dawning day,
And darker storms with eddying whirl,
Will bear youth's fondest hopes away.

Yet still there is a blissful calm,
E'en here on earth to mortals given,
That cheers the heart, that changes not,
Sweet foretaste of the rest in heaven.

When hopes that dawn'd are sunk in night,
And parted friends are wept no more;
When sighs are hush'd and sorrows sooth'd,
And passion's troubled storm is o'er:

When the wrapt soul, serene and calm,
Rises in blest communion free;
This peace, O God, my hope, my rest,
Thus perfect peace, is found in thee!

A small pamphlet edition of Scriptural Hymns, adapted to a volume of revival sermons, by Dr. Lee, was announced some time since as being in a state of preparation for the press. We have just seen the pamphlet, and shall only observe, that the subjects seem to be chosen for *didactic* rather than for *lyrical* purposes.

PRIZE POEM.

The Boston Telegraph offers a premium of TEN DOLLARS for the best ORIGINAL POEM, of not less than twenty-four lines, which shall be forwarded for insertion previous to the first of January next.

The prize to be awarded by three impartial judges, to be named by the Editor of said paper.

At the end of the year the Prize Poem is to be published a second time, when the writer, by forwarding his name, will receive the reward above specified; or, if preferred, a free copy of the Boston Telegraph for five years.

MUSIC.

One of our respected patrons, wishes for information on the subject of *repetitions in vocal music.*

In answer to his inquiries, we would state, that repetitions are generally discouraged in psalmody, because the same tune being applied to different stanzas as well as to different subjects would otherwise be constantly liable todestroy the meaning and force of the words.

In set pieces the case is different; yet here the repetition ought always to have strict reference to the character of the words. Some ideas, such, for instance, as employ the language of acclamation require repetitions, because they are such as the mind chooses to dwell upon. The single word "*hallelujah*," the phrases "*forever and ever*," "*glory to God in the highest*," "*hosanna blessed is he*," &c. are of this description. Even here the repetitions may be too far multiplied; and when this is not the case, they may still be rendered unmeaning and insipid through a bad performance. They should always be so managed as to be constantly increasing in interest. This may be done by adding to the strength of tone, to the rapidity of the movement, or to the pathos, and the expressiveness of enunciation.—The '*Hosanna*' may serve as an illustration.—When one merely looks at the composition, the repetitions seem to be endless; but when he considers that the piece is dramatic in its character, and, accordingly, divides the singers into separate bands which are made to vie with each other in their ascriptions of praise; and especially when the repetitions are given with increasing interest, the effect is striking and sublime: The imagination is carried back to the original scene in the evangelists; and the auditor participates in the holy exultation of the multitude of worshippers. Yet let the piece be performed in the ordinary monotonous manner without reference to its dramatic character, and every one will soon be satiated with it.

We will only add, that repetitions frequently occur in set pieces where no possible style of execution can render them effective. This is especially the case in spirited narration, where a number of important incidents are made to form a closely connected detail: To retard the progress of narration in such cases, by repetition, would be to destroy all interest in the subject. This point is too generally disregarded, both by composers and performers: but to us, it appears to be one of prime importance.

CHURCH MUSIC.

A correspondent of the Boston Telegraph, has the following remarks.

"The impression which was produced on my mind by the rising and singing of the communion hymn, when I first united with a Christian church, I shall never forget. The beauty and solemnity of the scene—the saints on earth, with one voice and attitude, uniting in a song of praise and adoration to Him that had redeemed them—filled me with the tenderest love and joy.

Can this sweet and humble delight which flows from union in the music of the heart, be well enjoyed, when an ostentatious chorister, thrusts his own powers upon your notice, and diverts the mind from the feelings proper to be exercised:—like the vain preacher, obscuring the awful solemnity of his theme, by obtruding before it his eloquence, rhetoric, and flowers?

Sir, I am pretty constant in my endeavours to aid the choir in singing the praises of our God and Redeemer;—I delight in that music, which is not an unmeaning and "uncertain sound;" but which is a clear expression of the best feelings of the heart. I find no difficulty in following our leader through the round of new and showy tunes; but, sir, I am afflicted to see, by this means, some of our most valuable and sincere worshippers thrust out of the unreflecting band:—I am pained to be set up, with others, as a gazing-stock, to exhibit our novel and brilliant performances, like sky-rockets, before the multitude; and I am mortified that I cannot stand with the whole assembly of worshippers, and at least seem to unite with them all, in heart, if not in voice, as becomes the worshippers of the Most High. V.

This is no uncommon picture of the performances of church music: BUT, LET IT BE REMEMBERED, THAT THERE IS ONE OF A DIFFERENT CHARACTER, UNIFORMLY TO BE FOUND, WHEREVER THE PIOUS HAVE BEEN SUFFICIENTLY ATTENTIVE TO THE CULTIVATION OF MUSIC, ON CORRECT PRINCIPLES. There is at the present moment an extensive and shameful inattention to this part of the religious services; and what is still worse, the progress of cultivation when resorted to, is, for the most part, either conducted on deficient principles, or relinquished at the precise point where its chief utility commences.—Nor are we to look for any material change for the better, until Christians extensively qualify themselves to correct, by the application of just principles, the abuses that have gradually found their way into every department of Sacred Music. At present, too many are spell-bound with prejudice against the art itself, to admit of extensive co-operation—and, no wonder:—The abuses have been grievous, manifold and of long continuance.

STATE OF RELIGION IN SPAIN.

BY A SPANIARD.

"Our Universities are the faithful depositories of the prejudices of the middle age; our teachers, doctors of the tenth century. Beardless novitiates instruct us in the sublime mysteries of our faith; mendicant friars, in the profound secrets of philosophy; while barbarous monks explain the nice distinctions of metaphysics.

"Who goes in our streets without meeting cofradias, processions, or rosaries; without hearing the shrill voice of eunuchs, the braying of sacristans, the confused sound of sacred music, entertaining and instructing the devout with compositions so exalted, and imagery so romantic, that devotion itself is forced into a smile.—In the corners of our squares, at the doors of our houses, the mysterious truths of our religion are commented on by blind beggars, to the discordant accompaniment of an untuned guitar. Our walls are papered with records of 'authentic miracles,' compared to which the metamorphoses of Ovid are natural and credible. And ignorance has been the parent, not of superstition alone, but of incredulity and infidelity.—The Bible, the argument and evidence of our christian faith, has been shamefully abandoned, or cautiously buried beneath piles of decretals, formularies, puerile meditations, and fabulous histories.

"Monkish influence has given to the dreams and deliriums of foolish women or crafty men, the authority of revealed truth. Our friars have pretended to repair with their rotten and barbarous scaffolding the eternal edifice of the gospel. They have twisted and tortured the moral law into a thousand monstrous forms, to suit their passions and their interests. Now they describe the path to heaven as plain and easy—now it is difficult,—to-morrow they will call it impassible. They have dared to obscure with their artful commentaries, the beautiful simplicity of the word of God.—They have darkened the plainest truths of revelation, and on the hallowed charter of Christian liberty, they have even erected the altar of civil despotism,

"In the fictions and falsehoods they have invented to deceive their followers, in their pretended visions and spurious miracles, they have even ventured to compromise the terrible majesty of heaven. They show us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the *Sagrario*; tasting different dishes in the convent kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of a wine shop; another repeating the miracle of Cana to satisfy the brotherhood, and a third restoring a still-born chicken to life, that some inmate of the convent might not be disappointed.

"They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. They show us the Virgin feeding a monk from her own bosom; angels habited like friars chanting the matins of the convent, because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and wiset for professing a different religious creed.

"We have indeed much *religion*, but no Christian charity. We hurry with our pecuniary offerings to advance any *pious work*, but, we do not scruple to defraud our fellow men. We confess every month, but our vices last our lives. We insist almost exclusively on the name of Christians, while our conduct is worse than that of infidels.—In one word we fear the dark dungeon of the Inquisition, but not the awful and tremendous tribunal of God."—*Ch. Spectator.*

For the Western Recorder.

(*Concluded from p.* 28.)

"Some, perhaps will say, 'Our minister may unreasonably exclude worthy and good men, whom we wish to hear.' Is it not as likely, that you will unreasonably introduce unworthy and bad men whom you ought not to hear? When you choose to settle a minister as your watchman and as a defender of the gospel, you suppose you can place some confidence in him. In his office and station, he can ordinarily judge better than you, concerning the credentials and qualifications of those who present themselves as preachers. He has authority, and it is his duty, in a case of doubt, to demand their evidences. If they refuse to exhibit the evidences demanded, he ought to consider the men as impostors. You may, possibly, in a particular case, have information concerning a stranger which your pastor has not. Go then, and communicate it to him; but take not his authority into your own hands, unless you can take his responsibility too. If his conduct should be such, in any part of his ministerial office, as to render him unworthy of confidence, he would be unworthy of his station. And let him be brought to a fair and regular trial. But never let the people desert him to follow strangers. The pastor of the church in Ephesus was commended by Christ, because 'he tried them who said they were apostles and were not, and found them liars.' Take heed that you condemn not that prudence and caution in your minister which Christ commended in a minister at Ephesus. They are considered by the apostles as false teachers, who cause divisions and offences in churches of Christ.

"The gospel every where inculcates peace and unity among Christians; and represents separations and party attachments as an evidence that they are carnal. Errors and corruptions in a church, are no reason why we should withdraw from her communion, until they plainly appear to be fundamental and incurable: they are rather a reason why we should be watchful to reform the things that are amiss, and to strengthen the things that remain. There can scarcely be a more striking indication of hypocrisy and carnality in a professor of religion, than his separating from the communion of a church on pretence of corruptions or ungodly members in it, when he himself has never made one single attempt to purge out the corruptions or to reclaim or remove the ungodly members. As there ought to be regular fellowship among the members of the same church: so there ought to be friendly intercourse among sister churches. The body of Christ is one and hath many members: and all the members make one body. These members should have a care for, and sympathy with one another. If a particular Christian ought not rashly to separate himself from the communion of his brethren, neither ought a church hastily to withdraw herself from the fellowship of other churches. There must be gross error in doctrine, or gross corruption in practice, and this pertinaciously retained, to justify a withdrawment, or rejectment from communion, in the latter relation as well as in the former. One great end of the institution of churches and of social worship in them, is, the promotion of peace, harmony and love. Those teachers, therefore, whose object is to cause divisions in churches, have nothing of the spirit of the gospel, but are manifestly pursuing a design in direct opposition to it. Jude, describing the impostors who had secretly crept in among Christians says, 'These are they who separate themselves, sensual, having not the spirit.' No words can be more plain and descriptive than those of St. Paul. Mark them who cause divisions and offences, contrary to the doctrine which ye have received and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly: and with good words and fair speeches deceive the hearts of the simple. They deceive by *fair speeches*. They profess uncommon sanctity, high assurance, extraordinary zeal and immediate communication from the Spirit. As the apostle says, they commend and exalt themselves and measure themselves by themselves, and compare themselves among themselves, as if they were perfect and infallible standards. The language of their conduct is: Stand by yourselves, come not near, for we are holier than you. But what says the God of peace and purity? 'These are a smoke in my nose, a fire that burneth all the day.'

"The promoters of divisions, the better to accomplish their wicked purposes, are watchful to take advantage of any unhappy circumstance in a church: such as an accidental contention, the discipline of an offending member, the sickness or removal, the death or temporary absence of the stated pastor, as the wolf leaps into the fold when the shepherd is withdrawn or a gap is opened. They are industrious to make disciples: But to whom? To Christ? No: but to themselves. It is with this view, that they ramble from fold to fold, and enter into other men's flocks. So Christ says to the scribes: 'Ye compass sea and land to make one proselyte: leaving no art untried for that end. But what is their intention? Is it that their proselyte may be more devoted to God? No: It is that he may be attached to them, and so add to their importance. When he is made, says Christ, ye make him more the child of hell than yourselves: Your corrupt flatteries only harden him in his wickedness. So Jude says of them: They have men's persons in admiration, because of advantage:—esteeming and applauding this and that man, not on account of his real virtue and worth, but only on account of his readiness to serve *their* designs. "No, no, they will tell you: we have no such unworthy aims:" but the churches have fallen from the gospel purity, and we are pressed in spirit to testify against them; we would by all means save some. Is this their intention? Why then climb they over the walls, instead of entering by the door? Why creep they in unawares, instead of walking upright? Why apply they not to the pastors of the churches, to convince them of, and reclaim them from the supposed errors and corruptions? Would not this be the surest and directest way to reform corrupt and erroneous churches? This is the way that Christ has pointed out. When John was sent to the degenerate churches of Asia, did he neglect the stated pastor and address the people without his knowledge? Did he attempt to disaffect them to, and to detach them from *his* ministry? Did he cause divisions and separations in order to make one pure church out of seven corrupt ones? No: John's letters are directed immediately to the angel or pastor of each church, to be by him communicated to the people. Thus the Spirit spake to the churches. John acted by command of Christ. To the *angel* of the church write:—These things saith the *Son of God*.—He that hath an ear let him hear what the spirit saith to the churches. The churches were to hear what was spoken in this way: but they were not to hear every man who came in the garb of a teacher, and who, by his high pretensions to inspiration, subverted the order which Christ had settled. There were enough such among them. Therefore, one church is reproved, because she suffered them to teach, who falsely called themselves prophets. And another is commended, because she could not bear them that were evil: and tried them who said they were apostles and were not, and found them liars. It is a certain mark of a false teacher, if under pretence of reforming churches, he causes and encourages divisions among them.—There were corruptions in most of the Asiatic churches:—In some of them, there were but few members who had not defiled their garments.—And what were these few to do? Withdraw, lest they should be infected with the filthy garments of their brethren? No: but to watch and keep their garments, to save others with fear, and encourage the purity which remained.

"I have now laid before you some of the distinguishing characters of false teachers: and you will consider and remember, that they are characters drawn, not by me, but by the sacred scriptures. Where they apply, let them apply. If you perceive that you have hitherto been under false teachers, it is time to renounce them and seek others: If you find otherwise, act accordingly. Teachers you are to have; but let them be gospel ones. You must judge for yourselves: but if you judge wrong, it is at your peril. Straight is the gate and narrow is the way which leads to life, and few there be that find it: therefore beware of false prophets. Some think it pretty indifferent whom they follow:—If it be so, tell me why our divine Lord and all his apostles, have taken so much pains to guard you against imposters and intruders: and why they have given you such perpetual cautions against them? 'But why all this ado about false teachers, some will ask; and why are ministers so averse to assistance in bringing souls to Christ? The husbandman, if the harvest is great, rejoices to see labourers come into the field.' My brethren, the field is not ours; it is our master's: Ye are God's husbandry: we are his stewards and must obey his orders. We rejoice in the help of those whom he approves and sends:—But if we silently admit intruders, who purloin the crop, mar the corners of the field, trample the grain, or bind the sheaves so slightly that they cannot be gathered into his barn, what shall we do when he riseth up? and when he visiteth, what shall we answer him? 'But ought we not to attend on preaching where we are best edified?' You are to study the things which make for peace, and by which you may edify one another. You are to make increase to the edifying of yourselves in love. You are not to be selfish in your religion any more than in your worldly business. You are to consider one another to provoke to love and good works. If under pretence of personal edification, you pursue measures which tend to hinder the edification of your brethren, you act contrary to the character of Christians, as much as he acts contrary to the character of a good citizen who manages his worldly business to the prejudice of his neighbour's interest. Mistake not the emotions of passion, the flights of imagination, or the occasional flow of affection for godly edifying. You are then edified, when you increase in knowledge, faith, purity, peaceableness and good works. If you break the bond of peace and the unity of the spirit, where is your edifying? The church is to come together into one place—to be builded together for an habitation of God, through the Spirit. The members of it are to be joined to the head by faith, and to each other by love. If they are divided and scattered, they have not the Spirit of God, nor the temper of Christians, and there is no edifying."

Thus far the extracts.

A respectable minister of the gospel; a man of gifts and grace, a gentleman and a Christian, would never be the tool and instrument of a few disaffected individuals, who had held secret caucuses, and entered into a secret conspiracy to overthrow the order and peace of the churches and ministers in the vicinity. The plans *thus* devised, and the measures *thus* pursued, are much more in character for the disciples of Voltaire—the society of the Illuminati, than for the quiet and humble followers of the Prince of Peace. But secret things will be brought to light and their folly will be manifest. The promise will yet be fulfilled to the church in this region. "*Behold, they shall surely gather together but not by me: whosoever shall gather together against thee, shall fall for thy sake* B. R.

MISCELLANY.

HONOUR.

HONOUR is unstable, and seldom the same; for she feeds upon opinion, and is as fickle as her food. She builds a lofty structure on the sandy foundation of the esteem of those, who are, of all beings, the most subject to change. But virtue is uniform and fixed, because she looks for approbation only from Him, who is the same yesterday—to day—and for ever. Honour is most capricious in her rewards. She feeds us with air, and often pulls down our house to build our monument. She is contracted in her views, inasmuch as her hopes are rooted in earth, bounded by time, terminated by death. But virtue is enlarged and infinite in her hopes, inasmuch as they extend beyond present things, even to eternal; this is their proper sphere, and they will cease only in the reality of deathless enjoyment. In the storms and in the tempests of life, honour is not to be depended on, because she herself partakes of the tumults; she also is buffeted by the wave, and borne along by the whirlwind. But virtue is above the storm, and has an anchor sure and stedfast, because it is cast in heaven.—*L.*

A THOUGHT ON DEATH.

Death, to a good man, is but passing through a dark entry, out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining. O may the rays and splendour of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam, as to banish every fear when I shall be called to pass through.

Watts.

THE CHURCH-YARD.

What a multitude of beings are here reduced to dust! God has broken his own best workmanship to pieces, and demolished, by thousands, the finest earthly structures of his own building. Death has entered in, and reigned for many successive centuries; it had its commission from God, and it has devoured multitudes of men!

Go to the church-yard, then, O sinful and thoughless mortal; go learn from every tomb-stone, and every rising hillock, that *the wages of sin is death*. Learn, in silence, among the dead, that lesson which infinitely concerns all the living; nor let thy heart be ever at rest, till thou art acquainted with Jesus, *who is the resurrection and the life.*—*Ib.*

A SEVERE REPROOF.

A truly pious man, of rank and influence in society, was in a habit of entertaining and admitting to a degree of intimacy, persons of very humble circumstances in life, if only they gave evidence of true religion. His friend, who was accustomed to measure every thing according to the standard of this world, rallied him, pleasantly, on the subject of his associates:—intimating a surprize that he should admit to his hospitality and friendship, persons of so obscure an origin, and of so little estimation among men. He replied, in a tone of unaffected humility, that, as he could scarcely hope to enjoy so elevated a rank as they in the *future* world, he knew not why he should despise them in the present. The reproof came home to the feelings of the proud man, and he was silent—conscience whispering, meanwhile, how dim were *his* prospects of rising in the future world, to an equality with the pious poor, if his christian friend was in danger of falling below them.—*Bost. Telegraph.*

GAMING.

"The wages of sin is death."

We do not remember ever to have seen the malignant consequences of this vice presented in stronger colours, than in an account of the fate of *a great body of gamesters* at Hamburg, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.

Of *six hundred individuals*, who were in the habit of frequenting gaming-houses, he states, that *nearly one half* not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than an hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate groupe perished; some by apoplexy, but the greater part by chagrin and despair.—He mentions, that during the whole space of two years, to which his journal is confined, he did not see one of these six hundred gamesters with a single new dress.—*Bost. Tel.*

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Clinton, Oneida Co. April 9, 1824.

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THOMAS R. GOLD,
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Whitesboro', April 8, 1824.

TRINITARIANISM Vindicated; an Octavo Vol. of 336 pages, for sale by Merrell & Hastings, No. 40., at the very low price of one dollar & fifty cents bound, or one dollar in boards.

The following recommendations sufficiently evince the character of the work.

Having read with profit and pleasure Mr. Harrowar's Vindication of Trinitarianism, I am willing to say, that I consider it an able defence of this precious doctrine of our holy religion, and well worthy the patronage of the christian public. S. C. AIKIN.

Utica Feb. 17, 1824.

Having perused the Rev. David Harrowar's defence of the Trinitarian System, with considerable attention, I am ready to say, that I view it to be a work of much merit; and inasmuch as at this day many are denying the Lord that bought them, I sincerely wish that this volume might have a wide circulation in this region, it being in my judgment an able and complete refutation of a fatal and damnable heresy, which of late has been revived, and is artfully and sedulously propagated by the cunning craftiness of wicked men. DAVID PORTER.

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